

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## 32,000 fill convention center

More than 32,000 messengers filled this arena and five more halls at the convention center in San Antonio for the annual business meeting of Southern Baptists. The convention took time to witness the appointment of 35 foreign missionaries, hear inspiring messages, and to sing.

## 'Religion should have place in curriculum

By Kathy Palen

WASHINGTON (BP) — Religion should have a place in the public school curriculum, announced a coalition of 14 national religious and educational groups.

The diverse organizations — which represent a broad spectrum of political and religious viewpoints — joined together to sponsor a publication focusing on the proper role of religion in the public school curriculum.

"This publication demonstrates that people with widely divergent views about many other issues can and do agree that study about religion in public schools, when done properly, is both constitutionally permissible and educationally sound," said Charles Haynes, project director for Americans United Research Foundation, one of the brochure's sponsors.

Haynes and Oliver Thomas, general counsel for the Baptist Joint Committee on Public Affairs, served as the chief spokesmen during a press conference held to release "Religion in the Public School Curriculum: Questions and Answers," which is to have nationwide distribution. They were joined by representatives from some of the other sponsoring organizations.

The question-and-answer brochure was designed, according to its introduction, to assist school boards in making decisions about curriculum

and to aid educators in teaching about religion in ways that are "constitutionally permissible, educationally sound and sensitive to the beliefs of students and parents."

The publication emphasizes the 1960s Supreme Court cases that ruled against state-sponsored school prayer and Bible reading did not mandate elimination of teaching about religion in public schools.

On the issue of teaching biblical creationism in public schools, the brochure says — based on court cases — that while science instruction may not endorse or promote religious doctrine, the creation account found in various scriptures may be discussed in a religious studies class or in any course that considers religious explanations for the origin of life.

While religious holidays should be treated carefully in public school classrooms, according to the publication, they can offer good opportunities for teaching about religions.

"Recognition and information about such holidays should focus on the origin, history and generally agreed-upon meaning of the observances," the brochure advises. "If the approach is objective, neither advancing nor inhibiting religion, it can foster among students understanding and mutual respect within and beyond the local community."



TRIBAL HEADDRESS — Victor Kaneubbe reminds Southern Baptists of the ethnic minorities among their ranks as he wears an American Indian headdress to the podium of the Southern Baptist Convention annual meeting in San Antonio, Texas. Kaneubbe, second vice president of the SBC and a retired pastor and missionary from Phoenix, Ariz., presided over a portion of the meeting's proceedings. Kaneubbe has served in Mississippi. (Photo by Van Payne)

Antonio, Texas. Kaneubbe, second vice president of the SBC and a retired pastor and missionary from Phoenix, Ariz., presided over a portion of the meeting's proceedings. Kaneubbe has served in Mississippi. (Photo by Van Payne)



# Editorials . . . by Don McGregor

## Pray for the president

From all appearances, Southern Baptists are split down the middle. At least, those who attend conventions seem to be.

Only 692 votes separated Jerry Vines and Richard Jackson in their battle for the presidency of the Southern Baptist Convention, and that was with 30,916 votes cast for the two men. Vines got 15,804, and Jackson's total was 15,112.

Two other men, James Craig with 276 and Anis Shorosh with 82, received the remainder of the 31,291 votes cast.

Both sides feel that the bulk of Southern Baptists agree with their side; and, very likely, both sides are right. If there had been any doubt before, this convention should have erased all doubt that the struggle is not over theology but over control of the convention. The two men who led the balloting in the presidential election are almost identical in their theology; and, more than likely, they are where 95 percent of Southern Baptists are. Both men are very conservative, and almost all Southern Baptists are the same.

Jackson probably put his finger on the issue when, in a press conference following the election, he said the struggle is over leadership style. This concept seemed to be borne out later when Resolution No. 5 was adopted by the convention, again on a very close vote. It was estimated that 10,950 voted for the resolution that said the doctrine of the priesthood of the believer does not affect the authority of the pastor, and 9,050 voted against it.

These votes are estimated because they were by a show of hands made in three different halls. It was estimated that there were 15,000 in the arena, which was the main hall; and the estimate was that 60 percent of those voted for the resolution. In the theater the estimation was that there were 1,000 present with 35 percent voting in favor of the resolution. In the North Hall it was estimated that 4,000 were present with the favorable vote being 40 percent.

The battle over the meaning of the priesthood of the believer very likely was the most significant decision that took place during the convention excepting the decision on who was to be president. And the division on the decision on who was to be the president very likely stemmed from the division on the concept of the priesthood of the believer.

A major portion of the attendance at the convention was made up of pastors, yet there was not a consensus among them as to the meaning of the doctrine. The resolution said that the "doctrine of the priesthood of the believer can be used to justify the undermining of pastoral authority in

the local church" and resolved that "the doctrine . . . in no way contradicts the biblical understanding of the role, responsibility, and authority of the pastor . . ." and quotes Heb. 13:17.

So the division of thinking could be, as Jackson pointed out, a difference in leadership style with, on the one hand, the concept of the pastor being the "priest" and the thought that all decisions are to rest with him if they are to be right and on the other hand the concept that all believers are "priests" with the ability to search the scriptures for themselves under the guidance of the Holy Spirit and with the ability to approach the throne of grace on their own with Jesus being the only mediator necessary.

That could be the only major difference between the two groups. And while the group in power for the last 10 years claims to be seeking to get back to Southern Baptist "roots," it must be admitted that the concept of the priesthood of the believer as was passed at San Antonio was never a part of Southern Baptist thinking until now. On this doctrine, Southern Baptists generally do not agree with the group now in power.

Ripping the printed resolution apart in a public display, however, does nothing to change its status.

We keep hearing that resolutions are not binding on anyone and represent only the thinking of a majority of those present and voting. This argument was presented several times by the resolution committee during the discussion of Resolution No. 5. Yet we have found that the messages of resolutions have a way of coming back to divide us as we are told that Southern Baptists have spoken, and this is the way it is.

Matt. 27:50 and 51 says, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top of the bottom; and the earth did quake, and the rocks rent."

B.H. Carroll, in his *An Interpretation of the English Bible*, says that the veil was 70 feet tall and 30 feet wide and four inches thick. He says a team of oxen could not have torn it. It appears that the Lord himself opened up the holy of holies and declared that all believers and priests. Are we to restore the veil of the temple?

Another significant action at the convention was the request of the Peace Committee to have its services terminated.

Regardless, the committee did a good job, and its request for dissolution would seem to say that it feels that its job is done. Following its report last year in St. Louis, the com-

mittee asked for and received an extension of its services for three years in order to be able to report on progress in attaining the conditions set forth in the report.

The committee, in 1987, did not seek to establish a creed but mentioned the diversity among Southern Baptists and the need for building bridges between the groups.

The entirety of the short report of the committee will be printed elsewhere in the *Baptist Record*. At this point, its final statement will be noted. "We believe that some things needed to be corrected and that the momentum for such correction is under way. Now we have come to a time for healing. Such healing exceeds the capability of a committee to effect. It must become the assignment of us all."

At the conclusion of the report, Charles Pickering of Mississippi, who conceived the idea of having such a committee and who served as its vice-chairman, was called on to honor the committee chairman, Charles Fuller of Roanoke, Va.

Adrian Rogers, in his president's address, lashed out at the "liberals" in the convention's seminaries. Time after time Rogers and others have been asked to identify such "liberals." There always has been refusal with the additional statement that the Peace Committee records identify them. The Peace Committee records, however, have been sealed for 10 years.

W. A. Criswell, pastor of First Church, Dallas, also assailed "liberals" in his Pastors' Conference address, calling them skunks.

In light of the Peace Committee's action and request, it seems that we should either open the Peace Committee records and see who the "liberals" are if there are any so that we can deal with them or be quiet about them for the duration of the time that the records are sealed. By that time perhaps they will have moved on.

Regarding Criswell's charge that a decline in the number of baptisms in the convention is due to "liberalism," it is difficult to equate the concept that the convention is overrun with "liberals" with the "conservative" contention that 95 percent of Southern Baptists believe as they do.

Regardless, the aim of the "conservatives" to control the convention for 10 years has come to pass. That group now has a majority of its people on every board in Southern Baptist Convention life. We have seen changes come about because of that; and, in many of the cases, most people agree that some changes were needed. Some changes have been too drastic, even though there may have been a need. Nevertheless, we are a different convention from what we were in 1979,

"AND SINCE THEY CHANGE CHURCHES SO OFTEN, MY MOTION IS WE PUT BEEPERS ON THE PASTORS SO WE'LL KNOW WHERE THEY ARE!"



## Baptist beliefs . . .

## The miracle-working Christ

By Herschel H. Hobbs

"This beginning of miracles (signs) did Jesus in Cana of Galilee . . ." (John 2:11).

John does not use the usual Greek word for miracle. He uses one meaning sign. Miracles were signs of Jesus' deity. In fact, his gospel is built around a series of such signs. Turning water into wine at Cana is the first one mentioned in the Gospels. They contain accounts of 35 specific miracles, plus numerous mention of groups of such. Luke, the physician-scientist-historian, records 20 plus three groups.

Skeptics deny miracles as being contrary to natural law. But a miracle is an act of God, contrary to natural law as man understands it but not as God understands it, which he works in the accomplishment of his

when the effort to change came to the surface. It will never again be the same.

What once was a welcomed family reunion has now become a scene of tense confrontation. This is not likely to change unless the two sides can accept each other. And the probability of that happening is not good.

There was a time when not a great deal of attention was paid ahead of time to who might be the next president. Now it is a matter of intense

benevolent and redemptive purpose. When I was born, radio and television would have been regarded as miracles. Laws making them possible were known to God from eternity.

Jesus never worked a miracle on demand. He never advertised such before or after the act. At times he even told people not to report them (Mark 5:43). He did not want to be known merely as a miracle worker. He wanted to be received for deeper spiritual reasons.

God's greatest miracle was raising Jesus from the dead. He works a miracle in all who are born again as they become children of God.

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

concern.

But we have elected a president, albeit by the slimmest of margins. Perhaps the other group will seek to make a change in the presidency at the first opportunity; but until that time comes, he is the president.

We should, all of us, pray for him. He has an awesome responsibility. He cannot be expected to handle it alone. If the Lord helps him, everything will be all right anyway.

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# SBC continues conservative trend

By Tim Nicholas

Messengers to the 1988 Southern Baptist Convention in San Antonio continued the conservative emergence by narrowly electing a president who had been touted by the conservative camp. Conservatives have won the SBC presidency since 1979 when Adrian Rogers was first elected.

They further pressed the conservative issue with a resolution that linked the "Priesthood of the Believer" to authority of the pastor.

Virtually every attempt by moderates to make changes in conservative leaders' recommendations was swept away, including motions to replace nominees to boards and agencies, and a move to restore a funding cut to the Baptist Joint Committee.

Also, the SBC Peace Committee was disbanded at its request.

Jerry Vines, co-pastor of First Church, Jacksonville, Fla., was elected on the first ballot president of the SBC over three other candidates. The others were Richard Jackson, pastor of North Phoenix Church, Phoenix, Ariz.; James Craig, a layman from South Tulsa Church, Tulsa; and Anis Shorosh, an evangelist from Old Spanish Fort Church, near Mobile.

Vines received 15,804 votes (50.53 percent) while Jackson, considered the candidate of the moderates, received 15,112 (48.32 percent) or a 692 vote difference. Craig received 276 votes and Shorosh, 82.

Only 33.15 percent of that total voting number also voted in the balloting for second vice president.

Vines was nominated by Ralph Smith, pastor of Hyde Park Church, Austin, Tex., who had just been elected president of the conservative-dominated SBC Pastors' Conference. Jackson was nominated by George Harris, pastor of Castle Hills First Church, San Antonio. Craig was nominated by Robert Maples of First Church, Roswell, N.M. Shorosh nominated himself.

Darrell Robinson, pastor of Dauphin Way Church, Mobile, was elected first vice president; and Rudy Hernandez, pastor of Metro Church, San Antonio, was elected second vice president.

The resolution concerning Priesthood of the Believer, written by Resolutions Committee Chairman Jerry Sutton, pastor of Two Rivers Church, Nashville, noted that the doctrine "can be used to justify the undermining of pastoral authority in the local church."

The resolution stated the doctrine has been used to justify wrongly the attitude that a Christian may believe whatever he so chooses and still be considered a loyal Southern Baptist...

The resolution concludes "That we affirm the truth that elders or pastors, are called of God to lead the local church (Acts 20:28)."

In a 25-minute discussion, messengers attempted to modify or table the resolution. Bill Bruster of Abilene, Tex., said the resolution sets up "a papal system that Martin Luther died to defeat. This is not

Southern Baptist."

All changes were defeated and the resolution passed by a hand-raising vote estimated by convention officials as 10,950 to 9,050.

Another resolution, also Resolutions Committee-originated, set forth a theological outline concerning The Necessity of Salvation. Other resolutions opposed the New Age Movement, applauded Pro-Life Actions of SBC Agencies, opposed Exportation of Alcohol and Tobacco, and opposed the Civil Rights Restoration Act of 1988 as enacted.

All nominees to boards and agencies were elected as nominated. Raymond Bosell of Shreveport, La., asked to make a minority report of the Committee on Nominations. He wanted to substitute 17 persons with 17 who, he said, were not so visibly connected with the theo-political controversy. His request was voted down 13,175 (46.8 percent) to 14,978 (53.2 percent).

A failed attempt was made to restore to the Baptist Joint Committee on Public Affairs \$48,400 in budget which had been cut by the SBC Ex-

(Continued on page 4)



Jerry Vines, left, co-pastor of First Church, Jacksonville, Fla., was elected as president of the Southern Baptist Convention. Darrell Robinson, center, pastor of Dauphin Way Church,

Mobile, was elected first vice president; and Rudy Hernandez, right, pastor of Metro Church, San Antonio, was elected second vice president.

## WMU moves into second century

By Joe Westbury and Anita Bowden

SAN ANTONIO — Members of Southern Baptist Woman's Missionary Union prepared to move into their second century here while holding firmly to their auxiliary status and looking for new ways to do what they do best — promote missions.

In an opening address, WMU Executive Director Carolyn Weatherford

of Birmingham reaffirmed that the 1.2-million-member Southern Baptist women's organization would not become another casualty in the Southern Baptist Convention's 10-year feud between conservatives and moderates.

The issue first surfaced during last year's convention when a messenger asked Weatherford if WMU would

consider giving up its auxiliary status to become an agency which would receive Cooperative Program funds and have board members elected by the denomination.

"If you have fears in this area, I want to put them to rest," she told the women. "It would be non-productive for us and for the convention to change our relationship at this time."

She also announced that the \$8 million debt WMU incurred by relocating its headquarters had been wiped out. Though its Centennial Thank Offering to retire the debt only netted half of its \$2 million goal, the balance was paid with funds from the operating budget and the reserve fund.

The organization now turns its at-

(Continued on page 6)

### Pastors' conference

## Criswell delivers fiery indictment

By Ken Camp and Jim Lowry

SAN ANTONIO — A fiery indictment of "the curse of liberalism" by W. A. Criswell, former president of the Southern Baptist Convention, highlighted the closing session of the annual Southern Baptist Pastors' Conference here.

"Building the Greatest Churches Since Pentecost" was the theme of the meeting, which preceded the SBC.

"The curse of liberalism" has led to the downward spiral of mainline denominations and to the declining number of baptisms within the Southern Baptist Convention, Criswell, pastor of the 20,000-member First Baptist Church, Dallas, told an estimated 16,000 preachers at the conference.

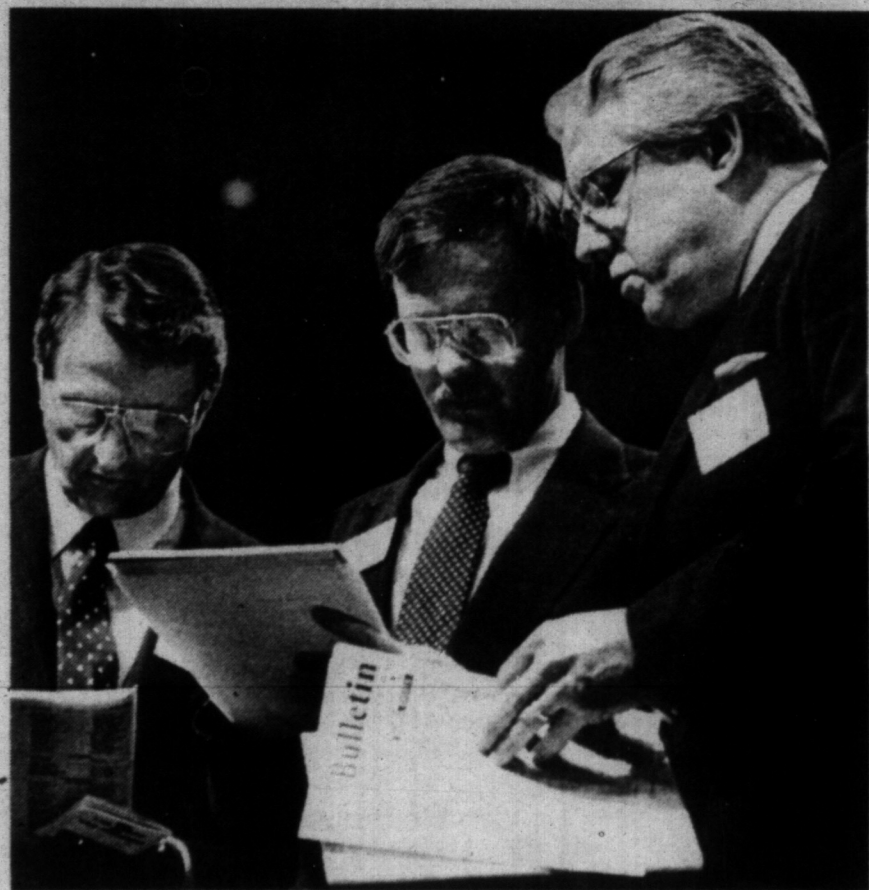
Criswell grouped "liberals" with "moderates" in the SBC, saying, "A skunk by any other name still stinks." Pointing to the "inroads" made by

liberalism and secularism, Criswell said, "We have taken the doctrine of the priesthood of the believer and made it to cover every damnable heresy you can imagine."

Criswell, whose church is the largest in the Southern Baptist Convention, denied that on-going controversy in the convention has been the cause of a declining number of Southern Baptist baptisms.

"They point their fingers and say, 'You funny-dam-mentalists are the reason,' but it is not in our conservative fellowship of churches where there is a decline in baptisms," he said, noting a bulletin from First Baptist Church, Jacksonville, reporting 152 baptisms. Jerry Vines, later elected SBC president, as pastor.

Criswell called for a "resurgence, a recommitment, a regeneration" (Continued on page 6)



PARLIAMENTARIANS PONDER — Southern Baptist Convention Parliamentarian Barry McCarty (center) of Elizabeth City, N.C., huddles with his associates, James T. Draper Jr. (left) of Euless, Texas, and John Sullivan of Shreveport, La. (Photo by Stanley Leary)



# "Disenfranchised" told to go into world, change it

By Mark Wingfield and Kathy Palen

SAN ANTONIO — "Disenfranchised" Southern Baptists must admit the denomination that they love has changed and find ways to serve God within the remaining structure, moderates were advised here, a speaker told those attending the Southern Baptist Forum last week in San Antonio.

"We have learned nobody wins a fight with belligerent, hostile fundamentalists," said Alan Neely, who recently resigned as professor at Southeastern Seminary in Wake Forest, N.C.

"The only way to deal with militant fundamentalists is to leave them to fight among themselves," he said. "The most devastating blow that we could inflict upon them is to cease to be their identified enemy."

"We cannot engage in internecine struggle and at the same time address the real problems of our world," Neely said, referring to the 10-year struggle between conservative and moderate factions.

Although Neely has announced plans to teach at Princeton, he urged those at the Forum not to withdraw from the convention.

"The question 'Are you going to leave the convention?' is for me a moot one," Neely said. "The Southern Baptist Convention, in its leadership at least, has long since left me."

"I have never been anything but a Southern Baptist," he said. "It never occurred to me the time would come

when I would be disinherited, disenfranchised by my own family."

Neely echoed the statements of such other Forum speakers as Winfred Moore, pastor of First Baptist Church, Amarillo; Anthony Campolo, an American Baptist and professor of sociology at Eastern College, St. Davids, Pa.; Libby Bellinger, assistant director of Inner City Ministries, Waco, Texas; Mildred McWhorter, home missionary in Houston, Texas; and Bill Leonard, history professor at Southern Seminary.

Moore also admitted that times have changed in the denomination. But he said those who are now left out still can make positive contributions.

"We're not dead, and I've got news for all of you — I'm not leaving," Moore said. "I'm not going away."

"No good cause will take care of itself if we leave it to itself."

Moore urged the audience to actively pursue their ideals within the convention, but not at the expense of their integrity.

"We are to attack evil, but let us never be guilty of trying to do it by making the Bible say something it doesn't say."

He said Baptists must take sides in the controversy. "There isn't anything in the middle of the road but a yellow line and dead possums," he said. "Know which side of the road you're on."

Campolo issued a strong challenge to Southern Baptists to get back to ministry.

"I don't know what you're arguing about in Dixieland, but the real issue

is are you going to love people that everyone else hates," he said. "You're creating a church that no one is going to want to join."

Campolo said despite Southern Baptists' fight over the Bible, they "refuse to believe what it says." Believing the Bible, he said, requires following the example of Jesus, which leads to a radical form of Christianity. "We have a duty to go into the world and change it," he said.

Bellinger also encouraged moderates to remain active. She compared the controversy to a cancer "slowly spreading out its ugly fingers."

"It is up to each one of us to be engaged in the search for a cure," she said. "This convention's election may offer a possible remission, but the cells will still be present waiting to spread the infection out once again if given free rein to do so."

The Forum celebrated its fifth year as an alternative to the Southern Baptist Pastors' Conference, which, moderates say, has become a platform for conservative denominational politics.

George Steincross of Liberty, Mo., and chairman of the Forum steering committee, told the group he had attempted to comply with Recommendation 9 of last year's Peace Committee Report but got no reply from Stan Coffey, president of the Pastor's Conference.

Recommendation 9 asked leaders of the Forum and Southern Baptist Pastors' Conference to explore ways to reunite the two groups.



COMMITTEE'S FAREWELL — Charles G. Fuller, chairman of the Southern Baptist Peace Committee delivers the committee's final report to the convention June 14 in San Antonio, Texas. The committee, created in 1985 to determine causes of and solutions to the convention's theological/political controversy, recommended in San Antonio that it be discontinued, and messengers approved. (Photo by Van Payne)

## Wreck kills Nashville pastor, wife, child

The pastor of a Nashville church, his wife, and their two-year-old daughter were killed on I-55, near Brookhaven last week while returning home from the Southern Baptist Convention.

Daniel Martin, pastor of Edgefield Baptist Church in Nashville, his wife, Patricia, and their daughter, Joy, suffered fatal injuries when their van flipped over.

The Martins daughter Jessica, 12, had skull injuries and lacerations but as of Monday was out of intensive care at Mississippi Baptist Medical Center and in a regular room.

The two other Martin children Joshua, 10, and Julie, 7, were taken to Louisville, Ky., with Martin's parents. They suffered lesser injuries.

The Mississippi Highway Patrol station in Brookhaven told the Baptist Record the van, at about 1:45 a.m., June 17, about six miles south of Brookhaven on Interstate 55, apparently became entangled with the other car and flipped several times, throwing all of the van's occupants out. It was reported that none of the occupants had been wearing seatbelts. The mother and daughter were dead at the scene and the father was taken to Jackson where he died later.

While passersby were helping at the scene, a pickup truck slammed into another car stopped at the accident scene and the van, with a Mississippi pastor narrowly missing being hit.

That pastor was John Brock, pastor of Ackerman Church. He and his wife, Katherine, and Allen and Omega Stephens, were in their van also returning from the convention when they came upon the accident scene just after it happened. Stephens is

(Continued on page 10)

## SBC continues conservative

(Continued from page 3)

Executive Committee. Henry Green, pastor of First Church, Cocoa, Fla., asked to add \$67,460 to the Washington agency which would have restored an earlier cut and given it the average increase provided other agencies for 1988-89.

Bill Harrell, vice chairman of the program and budget subcommittee of the SBC Executive Committee told messengers the matter was "too complicated an issue to try and solve here with all these thousands of people."

The day before, in the Executive Committee meeting a similar restoring attempt was also made, by Nelson Duke of Jefferson City, Mo. There, Ed Drake of Dallas said the Baptist Joint Committee's funds were cut because the agency "does not reflect the consensus of the majority of Southern Baptists" and because it is "consistently on the liberal side" of issues in the nation. The restoring vote lost 36-25.

At the convention, messengers approved the Executive Committee's recommendation of \$145.6 million for the 1988-89 Cooperative Program budget allocation, a \$5.6 million increase over 1987-88.

Charles Fuller, chairman of the SBC Peace Committee, made his final report for the committee, asking that it be disbanded. He "heartily" com-

mended the seminaries which he said are making "good progress." He said the Committee "deplores" the political activities and counter-activities which are taking place in "conscious disregard" of the Peace Committee's recommendations which were adopted at last year's SBC meeting in St. Louis.

Fuller, pastor of First Church, Roanoke, Va., said that "Organized political activity is not going to cease, nor substantially decrease, until individual Southern Baptists on all sides turn a deaf ear to those who would have us engage in divisive, destructive politics." He said the important call to hear is to win a world to Jesus Christ.

Fuller said the Peace Committee members learned people can grow in mutual respect and love even if they cannot change one another in doctrinal matters.

He said the denomination was still together though other denominations had not been so fortunate, that it is time for a healing, and that such healing exceeds the capabilities of the Peace Committee to effect. Fuller said the committee recommended unanimously they be discharged. Messengers voted unanimously their approval.

Charles Pickering, a layman from First Church, Laurel, Miss., and vice-

chairman of the Peace Committee, then said the committee instructed that he "request this convention to join . . . in expressing our affection for and appreciation of Dr. Charles Fuller for the extreme fairness, the great patience, and gentle Christian spirit which he has demonstrated these past three years."

Messengers defeated a proposal to limit parliamentarians to being members of cooperating churches of the convention. Current parliamentarian, Barry McCarty, is a member of the Church of Christ.

And the Committee on Order of Business ruled out of order a motion by Ken Massey of Marks, Miss., which would have replaced members of the Public Affairs Committee who voted to dissolve SBC ties with the Baptist Joint Committee.

Morris Chapman, pastor of First Church, Wichita Falls, Tex., was elected to preach the convention sermon next year in Las Vegas, which meets June 13-15. And David Miller, director of missions for the Little Red River Association in Heber Springs, Ark., was elected alternate preacher, with John McKay, music evangelist from Keller, Tex., convention music director.

Larry Coleman of North Syracuse, N.Y., nominated "Hastings Sehested,"

(Continued on page 7)



FATHER & SON — Caleb Sparks sleeps on his daddy's shoulder June 14, on the first day of the Southern Baptist Convention annual meeting in San Antonio, Texas. His dad, Danny Sparks, a messenger from Thrasher Baptist Church in Booneville, Miss., joins in singing a hymn and is accompanied by his mom, Mary Lynn. (Photo by John McTyre)



Thursday, June 23, 1988

# Women told: "Exercise gift of prophecy"

By Brenda J. Sanders

SAN ANTONIO — Southern Baptist women were urged to claim the gift of prophecy and exercise it by faith during the pre-SBC meeting of Southern Baptist Women in Ministry.

Featured speaker Jann Aldredge Clanton told a group of more than 150 women and several men at Manor Baptist Church that "we are prophets because we can imagine what is yet to be."

"I envision the day when Southern Baptists recognize that God distributes gifts according to grace, not gender," said Mrs. Clanton, assistant pastor and minister to family life at St. John's United Methodist Church in Waco, Texas.

Mrs. Clanton noted she envisions a day "when women and men serve side by side in the ministry — including the pastorate; when we see women and men serving equally on all our boards and agencies; when we can go to our Southern Baptist Convention meetings and thrill to the rich harmony of male and female voices from the pulpit as well as the choir; when we can walk into any Southern Baptist church and be greeted by deacons — female as well as male, black as well as white; when we teach our girls that they are just as truly in the image of God as boys."

Mrs. Clanton, a Southern Baptist, reminded the audience their prophetic imaginations should compel

them to act out their visions. Referring to the theme of the meeting, "Differing Gifts According to Grace," she acknowledged Christians have a variety of gifts, but share the gift of prophecy.

"A prophet goes out ahead and shows the way, even when the way may be difficult or dangerous," Mrs. Clanton said. "Perhaps we feel uncomfortable with this prophetic gift. Maybe we even feel frightened by it. But the crucial issue is whether we claim this gift of prophecy and exercise it by faith."

"We live in a critical time in the history of the Southern Baptist Convention. The need for prophetic leadership is urgent and compelling."

"Our denomination desperately needs leaders who will speak in a different voice, a voice that affirms the gifts of all God's children; a voice that proclaims liberty for the oppressed; a voice that's indeed good news to the poor; a voice that calls for servant — not authoritarian — leaders; a voice of cooperation, not competition in ministry; a voice of peace, not war."

Mrs. Clanton said all Southern Baptist women in ministry roles long for the day when the term "minister" equally designates male and female.

"But we are not there yet," she said. "At this point, our very presence as ministers is prophecy. The very existence of Southern Baptist Women in

Ministry is prophecy — a challenge to male domination.

"If we wait for the convention to okay women's ordination, then our unique gifts will waste away," Mrs. Clanton said. "Prophetic leadership is not delegated, it is assumed . . . We cannot wait for official authorization or approval. Our message is too urgent, our gifts are too precious, our vision is too compelling."

"We can defer our dream no longer," the speaker declared. "By faith, let us prophecy our dream to reality."

During a business session, Women in Ministry members elected new officers and steering committee members, and voted on a constitutional amendment and several motions.

Betty McGary, minister to adults at South Main Church, Houston, Texas, was named president of the organization. Other officers include Phyllis Pleasants, a student in church history at Southern Seminary, vice president; Ginger Barfield, minister of youth and young adults at St. John's Baptist Church, Charlotte, N.C., secretary; Donna Charlton-Starkes, associate pastor of Tropicana Christian Fellowship Church, Las Vegas, Nev., treasurer; Nancy Cole, minister of music at Hanley Road Baptist Church, St. Louis, Mo., program coordinator; and Pat Bailey, assistant pro-

fessor of social work at Southern Seminary, membership coordinator.

The women adopted a constitutional amendment which stated, "Annual dues will be required of Southern Baptist Women in Ministry members. The dues will include subscription to 'Folio.' " Folio is the official newsletter for Women in Ministry. Dues are \$30.

The women also adopted motions instructing their steering committee to explore the possibility of having regional retreats for members of the organization, to contact the producer of the "Designing Women" television series and the writer of their recent episode on women in ministry and affirm them for their handling of the issue, and to locate and secure annual meeting places that are accessible to the handicapped. The group defeated a motion suggesting the steering committee consider moving the annual meeting time to coincide with the SBC Pastor's Conference and Southern Baptist Forum.

Newly-elected steering committee members include Sheila R. Black of Charlotte, N.C.; Carolyn Cole Buncy of Waco, Texas; Nancy Campbell of Lubbock, Texas; Cheryl Collins of Reston, Va.; Cindy Johnson of Gaithersburg, Md.; R. Elaine Henderson of Tuscaloosa, Ala.; and Marsha A. Moore of Albuquerque, N.M.

## "Don't give up," advises Jackson; "Love Dr. Vines . . ."

By Tim Nicholas

"Don't panic," was the advice Richard Jackson offered to those who supported his unsuccessful candidacy for president of the Southern Baptist Convention.

"There is bound to be somebody better than me . . . I just pray we don't miss his (God's) sovereignty for us," he said. He said he would not join any splinter group and that he would probably not be nominated as president again. Jackson has been nominated four times.

"Don't give up on the Southern Baptist Convention," he said. "Love Dr. Vines, make him the best president. I believe he is a godly man."

Jackson was asked about the leadership of Judge Paul Pressler of Houston and Paige Patterson, head of Criswell College in Dallas in directing

the conservative cause which helped get Vines elected.

"If the man from Houston would quit holding press conferences — he's held four today — and if Dr. Patterson would go run that school, they'd do Dr. Vines a favor," said Jackson.

Jackson, supported by moderate leaders of the convention, said that the difference between himself and Vines, who won as president with 50.53 percent of the first ballot, that of leadership style, not theology. "We both believe the Bible is without error," he said of Vines.

"Manipulation" he said is what marks the planning of the SBC nowadays. "It was unthinkable 20 years ago that a small group of people would get together and try to work out plans and strategies for the SBC."



MINISTERS' WIVES — The Conference of Southern Baptist Ministers' Wives held its annual luncheon during the first day of the June 14-16 Southern Baptist Convention annual meeting in San Antonio, Texas. New officers of the organization are (from left) June (Mrs. Ernie) Myers of Reno, Nev., secretary/treasurer; Beverly (Mrs. L. J.) McLeroy of Las Vegas, Nev., vice president; Mary-Ann (Mrs. David) Drumel of Memphis, Tenn., corresponding secretary; and Joy (Mrs. James) Yates of Yazoo City, Miss., president. (Photo by Stanley Leary)

## Vines objects to being called fundamentalist

By Tim Nicholas

Newly-elected Southern Baptist Convention Jerry Vines said he wanted to "issue a call for a renewed commitment on our part to winning people to faith in the Lord Jesus Christ."

Vines, co-pastor of First Baptist Church, Jacksonville, Fla., echoed outgoing president Adrian Rogers' claims to use his office to appoint to leadership positions in the SBC "the very best Southern Baptists."

He said that the denomination had set "parameters" for leadership (in the Peace Committee report adopted in 1987). "I could not look Southern

Baptists in the face and appoint anyone who believes there are errors in the Bible."

Said Vines, "As I understand it, the Peace Committee recognized that within the parameters which have to do with the nature of the Bible there is a great deal of latitude and room for differences of interpretation. He added that agreement is not necessary "once we have established the parameters that the Bible has truth without any mixture of error for its matter."

Vines said his purpose is "not to exclude, but to include and that he

believes no Southern Baptist has been disenfranchised. As long as Southern Baptists have "an opportunity to vote, they are not disenfranchised" he said.

Asked if he would appoint known moderates to posts within the SBC, Vines simply referred to earlier comments about appointments.

Vines objected to being called a fundamentalist, saying it has pejorative connotations. He said he believes in the fundamentals of the faith but "If you mean by the term that I am legalistic, nonloving, and judgmental, I do not respond to that term."

Noting that his church does not

have Woman's Missionary Union or Brotherhood organizations, Vines said that on Tuesday mornings women go out two by two for community witness, as do men on Tuesday evenings.

Vines said that a criterion for appointing persons to leadership positions will be Cooperative Program giving of that person's church. He said that of the \$8 million budget of his church, its Cooperative Program giving has increased by \$50,000 to \$250,000, or 2.7 percent. He said in the past seven year Cooperative Program giving has increased 257 percent.

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SYMBOLIC PROTEST — Standing in front of the Alamo, Texas' shrine to freedom, W. Randall Lolley leads about 200 Southern Baptists in tearing apart the convention's 1988 Resolution No. 5, on the doctrine of the priesthood of the believer. He called the resolution — which said the doctrine has been used wrongfully to justify non-Baptist beliefs and undermine pastoral authority — the "most non-Baptist document I've ever seen." (Photo by John McFyre)

## Woman's Missionary Union enters second century

(Continued from page 3)

tention to the Second Century Fund, an endowment drive launched at the Richmond centennial observance to assure the development of future missions-minded WMU leaders.

In other money matters, Weatherford lamented the erosion in Cooperative Program giving and the marginal increase in gifts to annual home and foreign missions offerings.

The average contribution from churches to the Cooperative Program (unified giving plan), is only 8 percent, she said, and is declining slightly each year.

"Church WMU organizations need to impact that figure to change it," she said.

At times, WMU will work with other SBC agencies to accomplish the task, said Weatherford.

The organization re-elected national president Marjorie McCullough of Alexandria, La., and national recording secretary Pattie Dent of Holly Springs, Miss., to their third of five possible consecutive terms.

Following a theme of moving forward, WMU leaders and speakers challenged the women to see the missions needs around them and look for innovative approaches to missions work.

A film on the history of WMU, "Go Forward: The Story of WMU," show-

ed an elderly Annie Armstrong, first WMU leader, remembering the struggles, triumphs and disappointments of the early days of WMU.

Mildred McWhorter, a home missionary working in the slums of Houston, told story after story of children and adults who need physical help and the special love of Christ's "living water."

Edna Lee de Guiterrez, president of the Women's Department of Baptist World Alliance in Mexico City, reported that Baptist women around the world are limited in their opportunities to serve.

She told of a conversation with a pastor in Asia where she learned the women of his church were involved in deacon-type work. But they are not ordained and hold no official position within the church. "In other words, the women do the work, but do not receive the recognition," she said.

But she has a vision of a day when Baptist women will have the opportunity to serve as their gifts have equipped them and as God has called them.

Bill O'Brien, executive vice president of the Southern Baptist Foreign Mission Board, urged WMU members to maintain their passion for missions.

"I also pray that your passion for missions will be increasingly embodied according to your spiritual gifts and not your gender," he said.

# Criswell delivers fiery indictment

(Continued from page 3)  
among Southern Baptists.

"To my great sorrow, we are losing our message of salvation to the liberals, the secularists, and the humanists, and finally to the atheists and the infidels," he said.

Criswell compared the sure word of salvation offered to a prostitute who visited First Baptist Church, Dallas, with the response he claimed she would have received at more liberal churches.

Elsewhere, he said, she would have been counseled to get an abortion, to use "condoms and rubbers" in the future, or to simply accept herself because her promiscuity is an acceptable lifestyle.

"That is modern liberalism," said Criswell. "It is everywhere."

Evangelist Bailey Smith, of Atlanta, another former SBC president, challenged preachers to stand against formalism, secularism, and liberalism. Smith said churches in America face a crisis of apathy and of cold formalism.

"You cannot marry high church music and a burden for souls," he said, observing that liturgy leads to lethargy.

Smith warned against the crisis of liberalism, comparing the choice between theological conservatism and liberalism to a choice between health and cancer. He admonished Southern Baptist preachers never to compromise with the forces of liberalism and secularism.

"Every problem in this country could be laid at the feet of a compromising pulpit," Smith said.

Numerous speakers explored possible reasons for the declining number of baptisms in Southern Baptist Churches.

Freddie Gage, evangelist from Euless, Texas, rejected the motion that the declining number of baptisms are due to controversy.

"That is absurd. That is a scapegoat," he said. Gage said the solution to the problem of a drop in baptisms is for "Southern Baptist seminaries to crank out soul-winners."

Gage lambasted those whom he termed "pussyfooting preachers" who refuse to use the word "inerrant" to describe Scripture.

"If you can't use God's word, you've got a spiritual problem," he said. "I'd rather be a fool on fire than a scholar on ice."

Richard Lee, pastor of Rehoboth Baptist Church, Tucker, Ga., cited a survey conducted by Western Reserve University in which 57 percent of the Baptist clergymen interviewed said

they did not believe the Bible is the inspired word of God.

"No wonder our baptisms are down. Let's put the blame where it belongs," Lee said. "It's not politics or programs. It's puny preaching from powerless pulpits by men who don't believe the word of God."

Charles Stanley, pastor of First Baptist Church, Atlanta, Ga., and former SBC president, said that pastors wanting to build great churches need a strong awareness of their accountability to God; a preaching ministry based on the unquestioned authority of the Bible; personal self-discipline; ability to endure hardship; and willingness to fulfill their calling to do the work of an evangelist.

Morris Chapman, pastor of First Baptist Church, Wichita Falls, Texas, called for a Christ-like spirit in maintaining convictions about the word of God.

"I will never change my conviction about the word of God, but as I stand for what I believe, may I stand in such a manner people will see Jesus in me," he said. "My heart breaks when I hear rhetoric bouncing off the walls; when I see sensational headlines; and when I hear character assassination."

Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, addressed the importance of preaching the atonement of Christ.

"If we want peace in the denomination, we will have it not through compromise, but in the peace that is found at the foot of the cross," Patterson said.

Tom Elliff, pastor of First Southern Baptist Church, Del City, Okla., likewise challenged Southern Baptist preachers to "stand flat-footed and broad-shouldered" preaching the blood of Jesus.

In the closing address of the Pastors' Conference, conservative standard-bearer Vines asked Southern Baptist preachers to stand against the pressures of modern society.

"Sometimes it's hard to stand when others are stooping," he said. Vines said the fiery trial of life make Christians "fit and prepared for his use."

Ralph Smith, pastor of Hyde Park Baptist Church, Austin, Texas, was elected president of the Pastors' Conference. Smith, who was nominated by Elliff, defeated fellow Texan Paul Powell, pastor of Green Acres Baptist Church, Tyler.

Rob Zinn, pastor of Immanuel Baptist Church, San Bernardino, Calif., was elected vice president. Rick Ferguson, pastor of First Baptist Church, DeSoto, Mo., was elected secretary-treasurer.

## Southern Baptist Alliance

### 'We do not have any plan . . . to force a spirit'

By Tim Nicholas

"We do not have any secret plan or hidden agenda to force a split in the SBC," said John Thomason president of the Southern Baptist Alliance after Jerry Vines won election of the SBC.

In a press conference, Thomason, pastor of Northminster Baptist Church in Jackson, Miss., and Alan Neely, acting executive director of the

Alliance, spoke to the press.

"All we can be is a sanctuary," said Neely of the organization which has 43 churches as members and 2,300 individual members. He also said that it "remains to be seen" whether a "denominational birthing stage" has been reached. "I do not see immediately the Southern Baptist Alliance

## Controversy Capsules

Compiled by Tim Nicholas

These capsules are designed to expend less of the Baptist Record space than has been given in the past to the SBC controversy. These items were in hand before the SBC meeting in San Antonio. Other stories of a political nature are reported as SBC business items. Perhaps this will be the last of such pieces necessary. Perhaps not.

**Lolley "popped off"**

Randall Lolley, former president of Southeastern Seminary says he regrets suggesting withholding of Cooperative Program financing is the only way to send a signal he disapproves of the leadership policies of Jerry Vines, SBC then-presidential contender, and Larry Lewis, HMB president.

Lolley had earlier said "I'll be danged if I'm going to send . . . Larry Lewis any more money to disenfranchise churches that choose to call women as preachers, divorced persons as pastors, or have a pastor who has the gift of speaking in tongues . . ."

He said June 4 that he hadn't thought about the way missionaries might react to his comments. He said if he has any influence as a pastor their lifeline will not be cut and he has no plan to suggest to his church, FBC, Raleigh, that it cut CP funding. He did say the question needs to be dealt with.

**Videotape "Misused"**

When SBC President Adrian Rogers held a news conference in February along with Jimmy Draper and Bailey Smith, they asked the Sunday School Board to videotape it.

The conference, which dealt with a position paper called "A Conservative Southern Baptist Affirmation," was called to "clarify" the agendas of Rogers and the recent SBC presidents.

Now that tape, combined with segments on FBC Dallas Pastor W.A. Criswell, motivational speaker and former SBC vice president Zig Ziglar, North Carolina Judge Sam Currin, and Richard Land of Criswell Bible College, is being sold through the independent Baptist Advocate newspaper. All of these people are identified with the theo-political movement of recent years. It was sold during a recent speaking engagement of Jerry Vines, who was to be this week a candidate for SBC president. Vines said he was unaware of its sale at his meetings.

Lloyd Householder, director of communication for the Sunday School Board, said it was being used for political purposes. Paul Pressler, a judge from Texas who put the tape together, said it was not political.

becoming a rival for the SBC," he said.

He said the Alliance is not promoting defunding anything, but since the Baptist Joint Committee had been reduced in funding that morning by some \$48,000, "the Alliance is prepared to be a channel for funds to

(Continued on page 7)





# Faces and places

by Anne Washburn McWilliams



Thursday, June 23, 1988

BAPTIST RECORD PAGE 7

## Note to Helen Garrard

Thanks for your letter. You said you live in the Delta, but didn't include your address — so I couldn't send you an answer in the mail. I appreciated your kind words.

## Kin to Lottie Moon

Another letter came recently from Bruce, from Kate (Mrs. Dale) Cannon. She said she wished that she could have gone to Richmond to the WMU centennial celebration. "I wish I could have been there," she wrote, "and have worn my mother's wedding dress, 1886 vintage. She was president of the first WMU here at Bruce when the church was organized, and since Lottie Moon is in my lineage 'on my father's side' and he was one of the (first) three deacons of the church here, you can see why your article ('A Trip I'll Never Forget') was of interest to me."

## Winnie Stokes Hill

Last Friday I got a letter from my good friend, Louise Hill Miller, a former worker in the state Church Training department. She said, "I'm sure you have heard that Mother passed away June 7 about 6 p.m." That was sad news for me, for her mother was one of the dearest, sweetest people I have ever known. She had such a great sense of humor that a few hours

with her, if I were down and out, could do me no end of good. She reminded me of my Grandmother Washburn.

She lived at Rt. 4, Louisville, near Murphy Creek Baptist Church, where she had been a member since August, 1914. Her funeral was at Murphy Creek on June 9.

Last year, in one column, I mentioned Mrs. Hill's fishing talent and showed her picture with the big bass she caught at age 89.

She had been seriously ill since January of this year and had celebrated her 90th birthday on February 17. She and the late Luther Hill got married on September 16, 1915. Besides Louise, they had two daughters and two sons, Evelyn, Roynell, L. D., and Philip.

After Louise's husband, Malcolm F. Miller, died, Louise moved to her parents' home. She cared for her father when he became ill, and after his death, she remained there, she and her mother providing companionship for each other. On my visits with them I have always found good food and abundant hospitality.

When I last saw Mrs. Hill on the morning of April 18, I said to her, "I love you." For a moment, the familiar twinkle sparkled in her eyes and she said, "I'm glad. I love you, too." Remember the old song, "Brighten the corner where you are"? Mrs. Hill was one who always brightened her corner.

## Edward Rogers Campbell

I learned of another death not by mail, but by telephone. W. D. and I were in Little Rock, Ark. June 8-12 for the meeting of National Federation of Press Women. Soon after we returned home on June 12, Su McLain called to tell me that her brother, Ed, had died on June 11.

Edward R. Campbell, a geologist, died of cancer, in Dallas, Texas, leaving his wife, Purney, and three children, Don, Cindy, and Ashley. He was the son of Mrs. Eunice Campbell, a former business manager of the Baptist Record who had also been on the staff at Gulfshore and Glorieta. During World War II he was in the Navy, serving in the Pacific. His late father, E. S. Campbell, was a minister. The funeral was in Dallas.

Mrs. Eunice Campbell, though retired for a good many years, has continued to be a cherished friend. She lives now at the Manhattan Health Care Center, 4540 Manhattan Road, Jackson 39206 (phone 981-1087). After she moved there from Azalea Christian Manor, she transferred her membership from the Ridgecrest Baptist Church to Broadmoor Baptist Church. Her daughter, Su McLain, formerly of Vicksburg, received a degree in theology last year from the Presbyterian seminary in Louisville, Ky., and was ordained to the ministry. She is now associate pastor of the Whitehaven Presbyterian Church in Memphis.

## Devotional

# Counting the cost

By Terry L. Ledbetter  
Matthew 8:18-22

Jesus was on the way to the other side of the sea when a scribe stopped him to express his willingness to follow him. It is at this point when Jesus so expressively shares with him the great cost of discipleship. It has often



Ledbetter

been said that discipleship is not a gift or desire, but rather a command to act upon. In this short passage Jesus shared three principles with the scribe that could change his life.

I. Confront the call of discipleship — We sometimes get things out of order in our teaching, preaching, and daily living. It is certainly true that we are to make disciples, but we are also to be disciples. This confrontation involves a person desiring totally to be used of God, but also by the person surrendering his life to God. One thing that seems to happen so often in life is the fact that many are not willing to be faithful disciples. In Luke 14:26 we find that many

decided not to follow Christ on a full time basis. We need people all over this state and country to confront this call of discipleship. Jesus said simply, yet so profoundly, "Follow me."

II. Count the cost of discipleship — Counting the cost of discipleship involves three steps. The Christian must be conformed to the image of Christ, (James 4:4, I John 2:14, Romans 12:2); committed to the work of Christ; and carrying the blessed cross of Christ.

Driving to the Southern Baptist Convention last week, I noticed several fence posts stacked on the side of the road. Even though these posts were not in anyone's way and were not causing any major conflicts in life, the truth is that they were not fulfilling the purpose that they were intended to fulfill. These posts were not doing anything!

There have been times in my life that I simply had not counted the cost of discipleship. I really might not have been doing anything that was grossly immoral or wrong in the eyes of men, but on the other hand, nothing was being done in my life that would further the Gospel of Christ, nor bring glory to the name of Christ. Jesus taught that we must confront the call of discipleship, count the cost of discipleship, and celebrate the confidence of discipleship.

III. Celebrate the confidence of discipleship — When we put all our faith and trust in the Lord Jesus we then realize the indescribable calm assurance that comes when we see that God is in control. How wonderful it is to think how God is not only in control but when we are submitted to him, he is glorified and we, his servants, are blessed.

Terry Ledbetter is pastor, Pine Grove, Dumas.

# Messengers continue . . .

(Continued from page 6)  
replace or at least supplement those funds."

Neely added that any woman otherwise qualified for pastoral aid support by the Home Mission Board which will not fund women for that work, can expect some funding from the Alliance.

Neely, who is leaving his teaching job at Southeastern Seminary for one at Princeton, said that churches across the SBC are reassessing their

gifts to the agencies. "This can be a severe restructuring of funds unless moderates are given a chance "to serve," he said.

Thomason, who said he is a biblical conservative, said that he feels some encouragement. "People of our persuasion are not a small minority. He said he would not recommend Northminster church simply cut out giving to the Cooperative Program. "That would be hurting the innocent as well as the guilty" he said.

# Southern Baptist Alliance

(Continued from page 4)  
pastor of Prescott Memorial Church, Memphis, to replace Chapman as convention preacher. Rogers, in registering the nomination, added the pastor's first name, Nancy Hastings Sehested to the nomination. Rogers ruled the

vote would be on Chapman first. He was approved by messengers and Sehested was not voted on. Her church was disfellowshipped last by the same association to which Rogers' church, Bellevue, belongs when the church called her as pastor.

# Figures released on offering taken during WMU celebration

BIRMINGHAM, Ala. (BP) — WMU "Centennial Celebration" participants in Richmond, Va., May 14, gave \$58,654.22 to the Centennial Thank Offering, according to leaders of Southern Baptist Woman's Missionary Union.

The offering, which was collected from the more than 11,000 celebration participants, was the final offering of the Centennial Thank Offering.

The Centennial Thank Offering was

established by the executive board of WMU as a way by which individuals could contribute toward the debt retirement of the national WMU headquarters building in Birmingham, and, at the same time, honor missions leaders and organizations.

As of May 31, \$925,210.51 had been contributed toward the retirement of the national headquarters building debt. Cost for the property, building and furnishings totaled \$8.6 million.



Olive Bertha Smith, one of the most beloved Southern Baptist missionaries of this century, died June 12 in Spartanburg, S.C., barely five months before her 100th birthday.

"Miss Bertha" worked for 42 tumultuous years in China and Taiwan, enduring wars, revolution, imprisonment, poverty and isolation. She also was at the center of the famous Shantung Revival in China, and was the first Southern Baptist missionary

to go to Taiwan.

After reluctantly retiring at age 70 in 1958, she began a nearly 30-year second career in the United States as a popular speaker and conference leader. "There was nobody like her," said longtime friend and missionary colleague Martha Franks. (BP) PHOTO by Mike Bonner courtesy Spartanburg Herald-Journal.

# Bertha Smith dies at 99

SAN ANTONIO, Texas, June 13 — Olive Bertha Smith, 99, one of the most beloved Southern Baptist missionaries, died June 12 in Spartanburg, S.C., barely five months before her 100th birthday.

"Miss Bertha" worked 42 years in China and Taiwan before beginning a career of nearly 30 years in the United States as a speaker and conference leader. After retirement, she began the Peniel Prayer Center near her home in Cowpens, S.C.

She went to China in 1917 as a missionary teacher and endured wars, revolution, imprisonment by the Japanese, poverty and isolation. She was at the center of the Shantung Revival in China in the 1920s and 30s.

She left China in 1948 and worked in Taipei until reluctantly retiring from the Southern Baptist Foreign Mission Board at age 70 in 1958. Mandatory retirement went against her nature and friends said she had no time for pleasure. "She was single-eyed to God and to the truth of the Word," said one.

She was born in Cowpens, S.C., and received the bachelor of arts degree from Winthrop College in Rock Hill, S.C. She also received a bachelor of missionary training degree from the WMU Training School.



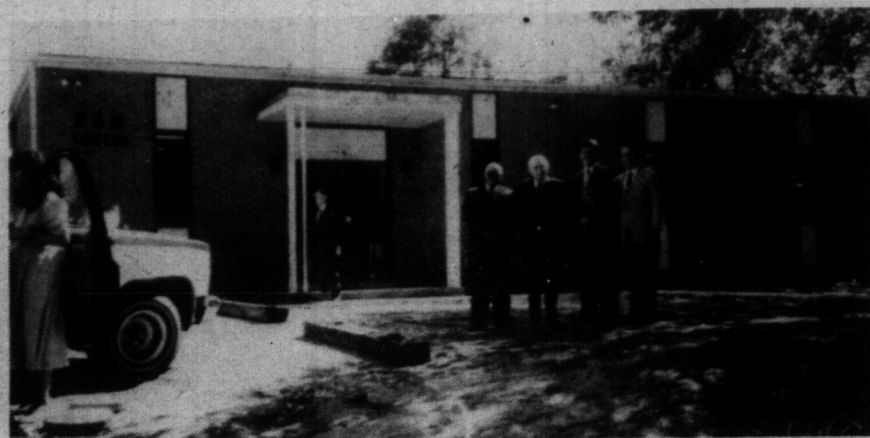
# Just for the Record



Thirty-two youth and adults of First Church, Long Beach, flew to Gardiner, Montana, June 21 for a mission trip. They will be teaching Vacation Bible School. The Sonshine Co., a puppet and clown team, will also be performing at Gardiner Baptist Church and Yellowstone National Park. The group will

be returning home June 30.

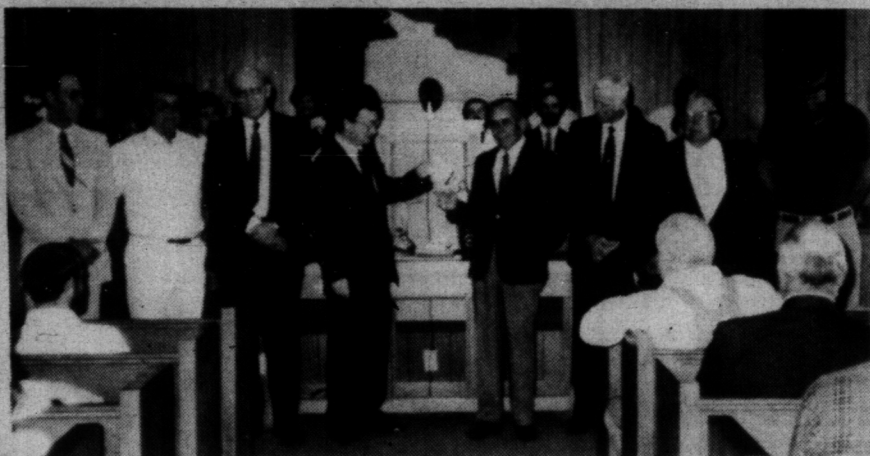
The youth minister and director of the clowning team is Mickey Bailey. Jimmy Little is minister of music. Ouida Bailey will be the V.B.S. director for the trip.



The Baptist Student Union at Itawamba Community College, Fulton, recently had an "Open House and Dedication Service" for the 26' X 60' expansion to the BSU Center. Churches and individuals in the Itawamba district have given \$42,000 thus far to pay for this building. The total cost was \$60,000. Pictured are (l-r) Fred Cook, Tupelo; Victor Clayton, Fulton; Wayne Vandiver, BSU Director; and Martin Hayden, Fulton. These men are part of the Area BSU Advisory Committee. Hayden was the guest speaker for the dedication service.



Friendship East Church, Charleston, recently held a dedication service for its new addition. In 1983, the church voted to go into a five year plan to add to or rebuild by 1988. Neron Smith, Church Building Consultant, Mississippi Baptist Convention Board, and Weeks Construction Company were contacted and agreed on the decision to rework the church building at a cost of \$30,000. To replace the building would have cost \$140,000. The building committee consisted of Johnny Tribble, chairman, Zella Rainy, Byron Salmon, Charles McAtee, Edward Holland, Raymond Radcliff, Marian Fly, Jimmy Dale Evans, and Harvey Donaldson Jr. J. G. Thomas is pastor.



Harmony Church, New Albany, recently had a note burning service to celebrate paying off its gym. The note was paid off in two years. Building committee pictured, left to right, are Dean Robbins, Jimmy Dale Baker, Billy Metts, Robert Daniel, pastor, J. L. Jackson, chairman, Elliot Manning, Chesley Hale, and Wayne Baggett.

## McClelland Road builds

McClelland Road Church, Jackson County, began a two-phase building campaign on April 3. A total of \$35,000 was pledged, and on a groundbreaking was held to begin construction on a new education wing, May 21. The wing will provide seven additional classrooms and a pastor's study. Future plans include construction of a new sanctuary and renovation of the present sanctuary for use as a recreation facility.

Breaux Tageant, pastor, and members of the building committee include: Jimmy Williams, Irvin Fayard, Joe Stallings, and Cathy Jacquet. Members of the steering committee were Harold Rushing (campaign director), Joe Stallings (canvass director), Nita Ferguson (secretary), Thomas Carroll (testimony chairman), Jimmy Williams (lesson chairman), Lu Jacquet (banquet chairman), and Jean McCollom, Kim Cochran, and Louise Fayard (hostesses). Canvass team members were Ray and Ann Jones, Thomas and Glenda Rushing, Harold and Jo Rushing, Joe and Karen Stallings, Tim and Debbie Reid, and Jimmy and Bonnie Williams. Campaign banners were provided by Barbara Fayard.

TRIQUETRA is a latin term standing for the TRINITY. It is also the name of a new Christian band now ministering along the Gulf Coast. The members of the band consist of Mike Shafer (guitar and lead vocals), David Parrett (bass and backup vocal), and David Sumrall (drums and backup vocals). All three are majoring in music at Mississippi Gulf Coast Community College, Perkinston Campus. If you are interested in a concert, contact David Sumrall, 3907 Nathanhale Ave., Pascagoula, MS 39567, or call 769-7322.



The Clarke College 50-Year Club held its second annual luncheon May 12, at the Clarke College cafeteria with 12 members present. The 50-year Club brings together alumni who attended Clarke College 50 years ago or longer. Each alumnus who attends receives a certificate of recognition on their initial attendance.

Officers elected for the coming year were: J. Hardee Kennedy, president; Edward Farr, vice-president.

Pictured, left to right, are Mr. and Mrs. W. T. McMullan, Newton; Mrs. R. L. Lambright; Mrs. Lucille Brantley, Newton, and Miley McMullan, Newton.

Longino Church, Neshoba Association, observed a note burning service May 8, in conjunction with Mother's Day program.

The church building valued at \$170,000 was constructed in 1987. The facility contains a sanctuary with a seating capacity of 200, pastor's study, secretary's office, five larger Sunday School rooms and five bathrooms. It also has a driveway to accommodate handicapped persons. Gene Higginbotham is pastor.

The musical, "Positive I.D." was presented by the Meadowood Church Youth Choir (Monroe Association) on June 5. Members of the choir are Susan Reeves, Anissa Peden, Marlane Rodabough, Dawn Whitlock, Tawana Odom, Angela Stanford, Paul Hawkins, Emily Best, Chris Basham, Larry Tubb, Latitia Watson, Candy Hover, Tina Stanford, Shae Owen, Dave Best, and Charlie Peden. The choir is directed by Billy W. Bowie. Danny Powell is the pastor.

## Staff changes

First Church, New Augusta, has called Kenneth Sharp to become minister of music and youth, effective June 22. He is a student at William Carey, majoring in church music. He has been serving as part-time minister of music and youth at Gulf Gardens Church, Gulfport. Robert Cooper is pastor.

New Hope Church, Oktibbeha, has called Jerry East as pastor. East has been a student at Southwestern Seminary and plans to complete his seminary education through the extension program in Jackson. He is married to the former Jane Robertson of New Albany. They have twin children, Jordan and Caleb. He is the son of Mr. and Mrs. Wesley East of Moss, and is from First Church, Soso.

Gary Alan White has been called as pastor of Sand Hill Church, Richton, effective April 24. He was ordained by Sand Hill Church on June 5.

Jerry Estes has resigned as pastor of New Hope Church in Gulf Coast Association. He served as pastor of New Hope Church for 19½ years and

prior to that served for four years at Perkinston Church. During these years he served in the Gulf Coast Association in numerous capacities including that of moderator and state convention board member.

He recently married Peggy Herndon of Shannon and has moved to that area. He is available for pulpit supply and interim work and can be reached by mail at Rt. 2, Box 58, Shannon, MS 38868.

Bill Stroud has retired from the pastorate and is available for supply, interim, and revivals. He has moved from Jackson, Tenn., to Rt. 1, Box 270-1, Forest, MS 39074 and (601) 469-4168.

Everett Martin was called as pastor of Gore Springs Church, Gore Springs, effective May 29. He moved from First Church, Warren, Ark. Martin previously served at First Church, Ridgeland, Morrison Chapel Church, Cleveland, and Derma Church, Derma. He is a graduate of

Mississippi College and New Orleans Seminary.

The Martins are at home at 331 Main St., Grenada, where they have completely restored one of the antebellum homes.



East



Martin



# Names in the news



**Shelia L. Lumpkin**, of Picayune, receives an award from the National Association of Professors of Christian Education for outstanding achievement in religious education. A student in the Master of Religious Education degree program at New Orleans Seminary, she holds a bachelor of science degree from the University of Mississippi.

**Keith Bennett**, minister of music and youth at Dixie Church, Hattiesburg was ordained to the gospel ministry of his fifth anniversary with the church, May 15. Participating in the services were Billy Johnson, pastor; Mark Lott, Rick Tillotson, Dave Davidson, Barbara Bennett, wife, deacons of Dixie Church, and other visiting deacons.

Bennett is a graduate of Clarke College, William Carey College and received his master of church music degree from New Orleans Seminary. He is the son of Mrs. Margaret Bennett and the late Joseph A. Bennett of Ridgeland, and is married to the former Barbara Tillotson of Vicksburg. They have three sons, Joshua, Philip, and Jared.

In honor of their parents and grandparents, J. Clifford and Martha Watson, the children, Cliff and Sandra, Bill and Kyra, and John and Chris; and the grandchildren, David and Suzanna, Kyle and Timothy, and John Wesley and Rachel, invite friends to a 50th wedding anniversary celebration on July 3, from 2 to 4 in the afternoon at Ellisville, First Church.

These lifelong residents of Jones County have lived on the family farm on Highway 29 north of Ellisville for 42 years. Mr. Watson is a Brahman cattle breeder. Except for teaching and coaching at Indiana University (1943-1946), Mr. and Mrs. Watson taught 20 years in the Laurel and Jones County School Systems and at Jones County Junior College. Additionally, he was coach and administrator as well as county superintendent. While Mr. Watson was academic dean at Clarke College from 1965 to 1971, Mrs. Watson taught English there.

Mrs. Watson has taught Sunday School for 56 years and been an active promoter of Woman's Missionary Union. She worked at the Baptist Sunday School Board from 1932 to 1938. Mr. Watson, a deacon, has served Newton and Jones Associations as clerk and Jones Association as director of both Sunday School and Church Training.



Mr. and Mrs. Clifford Watson

**Brad Campbell**, 19, a junior at Livingston University and son of Mr. and Mrs. Wayne Campbell of Chunky, has been appointed as a BSU summer missionary to Kansas City, Mo. Brad, who is Baptist Student Union president at LU, will be working with the youth of Strasburg Baptist Church where he will be serving until Aug. 12.

**Joe Hill** resigned last Sunday the pastorate of Doty Springs Church, Attala County. He had been pastor there since March, 1980. Continuing to live in Jackson, he will be available for supply preaching or interim pastorate. His address is 1577 Vernon Circle, Jackson, Miss. 39204 (phone 373-2459).

## Senior adult revival draws 450 to Prentiss

The first Southern Baptist Associational Senior Adult Revival to be held in the United States was May 2-5 at the only Associational Family Life Center in the Southern Baptist Convention. The Center is located in Lone Star next to the Covington-Jeff Davis Baptist Associational Building.

More than 450 people attended the three-day revival. The group represented 17 churches.

Joe Tuten was the evangelist and the music was directed by Genter Stephens. Ms. Zoe Yates, an 88-year-old member of First Church, Mt. Olive, was the pianist.

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## Senior Adult Corner



The Golden Ages, senior citizen group of Harmony Church, New Albany, recently took a trip to Mobile, Pensacola, Ft. Walton Beach and Destin. Twenty four made the trip. Pictured on the white sands of Destin, front row, left to right, are Robert Daniel, pastor and driver, Barbara Daniel, Myrtis Robbins, Dean Robbins, Lorene Robbins, and Lavelle Beard. Second row, Qbelle Nolley, Hazel Beard, Bruce Gray, Mary Gray, Loyce Cobb, Q. T. Maxey, Ruth Crain, Elaine Keenum, and Marquerita Baggett. Third row, Opal Cobb, Alene Orman, Elaine Hale, Chesley Hale, Fay Davis, Christine Thomas, Spud Thomas, Geraldine Manning, and Elliot Manning.

## Churches adopt annuity plan

The following churches have adopted the Expanded Annuity Plan since those reported in the May 10 issue of the Baptist Record: Alcorn: Tate Street; Covington: FBC Mount Olive; Jackson: Emmanuel; Jeff Davis: Phalti; Jones: Lawn Haven; Lauderdale: FBC Marion; Lincoln: Calvary; Northwest: Longview Heights; Rankin: Emmanuel; Tallahatchie: Paynes; Tippah: Dumas; Union County: Center; and Yazoo: Hebron.

## Touching Lives With Love

On Annuity Board Sunday, June 26, 1988, Southern Baptist churches will recognize the relief ministries of the Annuity Board.

Cooperative Program dollars provided a healing touch to 600 needy, retired ministers and widows in 1987. The Annuity Board distributed \$653,281 to people who needed help paying for utilities, doctor bills, prescription medicine, rent and other expenses. An additional \$193,655, provided by direct donations, was distributed through the Annuity Board's Adopt An Annuitant program, which dispenses monthly supplements to retired ministers and widows whose incomes are inadequate.

Contact John Boskas, director of the Endowment Department, for information about how you and your church can touch lives with love.



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Uta Grubbs

## Tylertown recognizes musician of 40 years

In recognition of more than 40 years of service as pianist/organist, Tylertown Church set aside June 5 as Uta Grubbs Day. David Watson, minister of music, in charge of special features of the day, presented Mrs. Grubbs with gifts from the membership; letters from past ministers of music; and an engraved plaque.

On June 21, 1942, while still in high school, Uta Holmes was elected as assistant pianist. She finished high school and went to LSU where she majored in music. One of her instructors at LSU was Mrs. Polly Gibbs, now 87, who sent a letter of congratulations.

On June 3, 1948, Uta Holmes was elected church pianist to fill out the unexpired term of Mrs. K. E. Mangum. That "unexpired term" has stretched all the way to 1988 and has not yet ended.

With college over, Miss Holmes in due time became Mrs. Paul Grubbs, and continued playing the piano and later the organ, as well as teaching piano to boys and girls.

One of her first students was Sarah Fortenberry Talley, now children's music consultant with the Mississippi Baptist Convention Board in Jackson. As special guest for the day, Mrs. Talley presented Mrs. Grubbs with a Certificate of Appreciation.

## Homecomings

**Mt. Nebo, Collinsville:** June 26; Sunday School, 9:45 a.m.; noon meal served at 12 in fellowship hall; afternoon service, 1:30 with a devotion and moderated by J. H. Pilgrim, former pastor; memorial service, cemetery association report, recognition of former pastors and members will be followed by a singing concert by THE KING'S Messengers; Michael Truhett, pastor.

**Palestine, Harrisville:** June 26; Gene Douglas, pastor, speaks for morning worship service; dinner on the grounds following worship service; singing in the afternoon; offerings of the day will be for cemetery fund.

from Church Music Department, signed by Earl Kelly, executive director-treasurer, and Graham Smith, director of the Church Music Department, MBCB.

Watson stated that few people show the degree of dedication and faithfulness exemplified by Mrs. Grubbs. "She has truly touched the life of each person who has worshiped at Tylertown Church in the last 40 or 45 years."

Bartis Harper, pastor, expressed appreciation to Mrs. Grubbs for her almost perfect attendance at worship services over the years.

**Stanton, Natchez:** June 26-July 1; services, Sunday, 11 a.m., 7 p.m.; Mon.-Fri., 7 p.m.; James E. Messer, evangelist, Steve Purvis, pastor.

**MelRose (Yazoo):** June 26-July 1; James Shumaker, preacher; Robert Kates, Benton, music; Sunday, 11 a.m. and 1:20 p.m.; dinner on the grounds; 7:30 nightly, Mon.-Fri.; James Garner, pastor.

**County Line (Attala):** June 26-July 1; Sunday, 11 a.m. and 7 p.m.; lunch at church; Mon.-Fri., 7:30 p.m.; Paul Williamson, director of missions (Attala), evangelist; Weldon Madden, music; Martin Williams, pastor.

**Sebastopol, Sebastopol:** June 26-30; 11 a.m., 7 p.m. daily; Charles Moody, evangelist, pastor, First, Morton; John Sharp, pastor; Susan Horton, music director.

## Nashville pastor dies in wreck

(Continued from page 4)  
pastor of First Church, Richland. The women are sisters.

According to Omega Stephens, Brock had just been getting some identification material out of the van when the pickup truck hit the car and van.

The two families helped truckers get the Martin children out of the road and even carried Joshua to Kings Daughters Hospital in Brookhaven because the two ambulances which arrived were needed for the other members. They left the hospital at 4:30 Friday morning.

"We have a new respect for truck drivers," said Mrs. Stephens, who said the truckers immediately called for ambulances, stopped to help, and even put out a fire under the van.

Wayne Kimbrough, pastor of Mt. Zion Church, Lincoln County, was alerted by a member Peggy Smith, Hollandale Church pastor, who is a former pastor at Mt. Zion. James Smith also helped at the scene and at the hospital.

Kimbrough brought the mother and brother of Martin to Brookhaven from Jackson's airport. Others from First Church, Brookhaven, Friendship Church, Brookhaven, and French

Camp Church ministered to the family.

The funeral was set for today in Louisville through Arch Heady Funeral Home.

Martin's parents are Joan and Edward Martin, 3509 Prestwood Dr., Louisville, Ky. 40219, phone (502) 969-8518.

As of Tuesday morning, the accident was still under investigation.

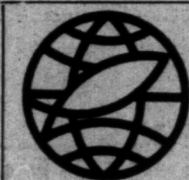
## J. R. Daniel, pastor, dies

John Raleigh Daniel, 58, retired minister, died May 2, 1988, at University Medical Center, Jackson. Services were held at

New Hope Baptist Church, where he was a member, with burial in the church cemetery. He was an Air Force veteran of the Korean War.

Daniel, the husband of Eva Mae

Carmichael Daniel, also leaves five daughters, Mrs. Teresa Dessen of Seattle, Mrs. Denise Franklin of Memphis, Mrs. Linda Robertson and Mrs. Betty Andol, both of Sturgis, and Mrs. Kay Cummings of Pine Bluff, Ark.; three sons, Keith Daniel of Indianola, Daryl Daniel of Memphis, and George Hartness of Starkville; three sisters; one brother; and 14 grandchildren.



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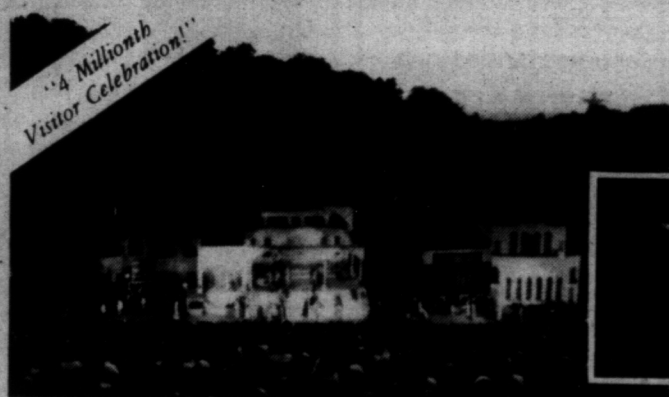
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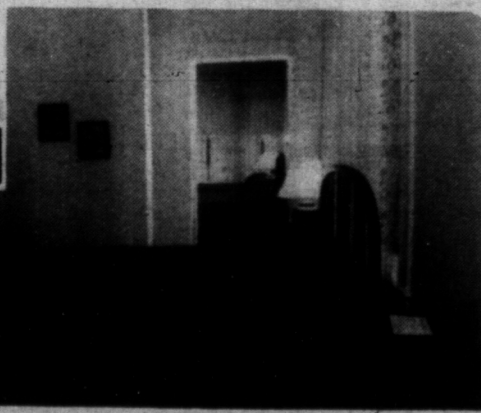
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# Further evidence of Jesus' power: more miracles

By Gayle Alexander  
Matthew 13:53 to 14:36

The visit to Nazareth illustrated the spread of opposition that necessitated Jesus's withdrawal. The carpenter's son experienced rejection in the synagogue of his hometown which foreshadowed his ultimate rejection and crucifixion. The townspeople who had watched him grow up were ill-prepared for such wisdom and mighty works from him. Neither real brothers and sisters of Christ, nor the townspeople, supported his ministry in the beginning. In fact, the villagers became so incensed at Jesus's description of his mission that they bodily removed him from the synagogue and sought to throw him to his death (Luke 4:16-30). Because of their unbelief, Jesus did not do many mighty works there. Either they did not bring the sick to Jesus to be healed, or Jesus did not seek to overcome their unbelief with force.

The death of John the Baptist is told (14:1-12)



Alexander

## BIBLE BOOK

because of its bearing upon the actions of Jesus and his withdrawal. Also, John's death foreshadowed his own fate. Herod Antipas was living in an adulterous relationship with his brother's wife, Herodias, and John confronted him to his face. Herodias began a conspiracy to kill John and resorted to lewdness in the use of her own daughter, Salome, to accomplish her purpose. John was beheaded. However, there are some marvelous lessons to be learned in this story. The prophetic integrity of John and Jesus under severest pressure was without reproach. The sanctity of marriage cannot be compromised. When Jesus heard of John's death, he withdrew.

The feeding of the 5,000 (13:21), the only miracle recorded in all four Gospels, occurred at the Passover season one year prior to Jesus's death. Passover was usually charged with high hopes of messianic coming. Jesus never used his miraculous powers for himself but did for the benefit of others. The symbolism moves beyond the mere giving of physical bread to the

higher bread of eternal life.

"Give them to eat" made the disciples realize they needed to be prepared to minister to every need. Jesus blessed and broke the bread and gave it to the disciples to feed the multitude. The 12 baskets the apostles used to serve from were still full when they were finished. Everyone had eaten sufficiently. Also, the leftovers would care for the needs of the 12 themselves.

The implications of the miracle was intensely messianic. It is no little wonder the disciples and the crowds started pushing Jesus to go against Rome. Feeding an army was no problem.

"Jesus made the disciples get into the boat and go before him to the other side while he dismissed the crowds" (NIV 14:22). The disciples apparently were inciting the crowd to force Jesus to assume the role of political messiah (John 6:15). Jesus would have none of it and made the disciples leave.

Misunderstood by the crowds and the 12, Jesus retreated into the mountain for prayer. However, from his vantage point in the mountains, he also could observe the disciples on the Sea of Galilee. Still rowing in the fourth watch of the night may simply mean that the rough

seas and headwinds prevented the disciples from making progress. Or it may suggest that the disciples lingered near the scene of the miracle before starting to row across the lake because they were upset by Jesus's refusal to become king. The disciples' fear and Peter's failure in faith were neither complimentary when Jesus came walking on the water.

"Be of good cheer, it is I," Jesus said. This is the same Hebrew identification of God to Moses (Exodus 3:14). The disciples needed to learn: that the power of Christ would sustain them in every appointed task regardless of whether he was present or not; that Jesus's refusal to accept the political proposal of the crowd should not disillusion them; and that Christ does not fail those who fail him (Peter).

The disciples landed at Gennesaret where many were brought to Jesus for healing. This story reflects the great popularity of Jesus with the crowds. The desire to touch the hem of his garment was probably motivated by the reports of the cure of hemorrhage that had previously occurred in this region (9:20). "Made well" could be translated "saved" and is the same word at all levels, both physical and spiritual.

Gayle Alexander is pastor, First, Tupelo.

# Moses confronts Pharaoh, overcomes through God's power

By Jimmy G. McGee  
Exodus 5:1-7; 11:1-5

The Exodus account of God's deliverance of the people of Israel from bondage in Egypt is interesting in every detail. It is also instructive for Christians today. God is still interested in human affairs and is involved in the struggle for right over evil. Christians are to live the faith and to effect social change that honors the faith. Christians can count on God's enabling power to overcome. But Christians must make the commitment and obey God against all odds.



McGee

God had called Moses to be his instrument in appealing to Pharaoh and in leading the people. Sure of God's promise to sustain him and the people in all things, Moses made the commitment.

The lesson of complete obedience to God was underscored as Moses, his wife, and two sons journeyed toward Egypt. At a camp site, Moses' life was threatened by God. Zipporah

interpreted the situation as gross negligence on the part of Moses. He was about to take an uncircumcised son before the Jews and despite the Abrahamic covenant! Moses was supposed to conform to God's ordinance in every detail.

In God's providence, Aaron had gone out to meet Moses at the mountain of God. Together they returned to the people in Egypt and gathered all the elders for a conference. The meeting went very well. The elders led the people to believe God's Word and to accept Moses as their appointed leader.

Moses and Aaron went boldly before Pharaoh with the request to allow the people of Israel to go on a religious retreat in the wilderness. The God of the Hebrews had commanded the feasts and the people would be severely punished if they disobeyed their God. Pharaoh had no respect for their God and no interest in letting the people take a rest from their labor. Instead of granting the request, Pharaoh increased the burden of brick making. Furthermore, he

punished the workers with severe beatings for failure to meet their quotas. The people wished they had stayed in their comfort zone. The same pressures prevail today in the cause of good over evil. But God wants Christians to do good even when it hurts.

Discouragement came quickly. Moses found himself in a typical preacher's predicament. He had left his life of comfort to be an instrument of God's deliverance and blessing. The Lord was behind him; he must obey. Pharaoh took a stand in opposition to Moses' request and determined to make impossible the Israelite cooperation. The people of Israel shrank back and accused Moses. Moses took his discouragement to the Lord rather than drop out.

Moses was strengthened as the leader of Israel and became as God to Pharaoh. Moses' influence became well known throughout Egypt. The contest developed between Moses and Pharaoh. As God anointed leader Moses performed miracles. Pharaoh's heart grew hard.

The ten plagues had a predictable pattern. Persistent request was made of Pharaoh to

release the people. He would steadfastly refuse and a plague would occur. Afterward, Pharaoh would call for relief, with promises to let the people go. As soon as relief came, Pharaoh changed his mind and refused to let them go. For nine plagues, it was the same story. However, the plagues convinced both the Hebrews and the Egyptians that the Lord is God indeed.

At the first, Pharaoh hardened his own heart and refused to allow the people's departure. Following the sixth plague, it was God who hardened Pharaoh's heart. This suggests that a time comes when one who stubbornly resists God's will becomes so fixed that he cannot change.

The final plague, the death of the firstborn in every Egyptian household, was preceded by the instruction to the Hebrews to beg from their Egyptian neighbors. Their gracious response provided for the journey of the people of Israel.

In today's world, God is able to do mighty things when people of faith will commit themselves to his way.

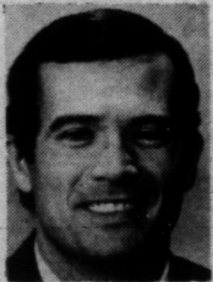
Jimmy McGee is pastor, First, Grenada.

## UNIFORM

# Supporting ministry: cooperation, prayer are vital

By M. Dean Register

Several summers ago I set out with a group of friends on a rafting adventure down one of the cold mountain rivers of western North Carolina. The scenery was beautiful, but it belied the danger of roaring rapids. Our guide reminded us repeatedly to cooperate. Maneuvering through the white waters required mutual support from every person in the raft. The first plunge awakened us to the reality of the water's power



Register

and tossed us around like a toy. Again and again the water hurled us up and down and drenched us thoroughly until together we worked through the peril. Our guide smiled approvingly and applauded our effort not only at that moment, but at the end of the day as well. Teamwork made the difference.

The Apostle Paul understood clearly the importance of mutual support and cooperation. He envisioned the perils of isolationism and the

## LIFE AND WORK

treacherous shoals of legalism. He exhorted believers and churches to work together for the spread of the gospel and the accomplishment of ministry objectives.

First, Paul advocated a partnership between Christian Gentiles and Christian Jews. He was bold about this conviction (Rom. 15:15). God had called him to a ministry among the Gentiles and on the authority of God's grace he pled with the Roman believers to realize the significance of his calling.

Second, Paul believed that cooperation required action and not just words. One of the decisive steps he took to demonstrate this was the collection of an offering from Gentile believers to be given to Jewish believers at Jerusalem. The Christians in Macedonia and Achaia (Rom. 15:26) cared deeply about the plight of Christians in Judea. Evidently, Paul had reminded them that they were the recipients of the gospel from Jerusalem Christians and they felt a debt of gratitude. Thankful

believers demonstrate their pleasure by generosity. It is significant that the Christians of Macedonia and Achaia gave beyond their ability because they, too, were suffering financially. Love finds a way to translate words into action.

As a denomination we understand that cooperation is vital to accomplishment of our missionary efforts. We must cooperate financially and spiritually and resist the encroachments of suspicion and distrust. The work of Christ is far greater than our differences and for the sake of him who called us to be his ambassadors we must demonstrate a partnership of love and support throughout our convention. A lost world is watching to see if we know how to act with integrity.

Third, Paul called for a partnership in prayer. The Roman Christians could pray for Paul's missionary excursions and thereby share in his witness to the lost. We can pray for our 7,000 missionaries around the globe. When we bend our knees in earnest contrition and fervent prayer the kingdoms of earth are shaken and the gospel penetrates resisting hearts.

Nearly every missionary I have ever known has asked, at some point in our conversation, that he or she be remembered regularly in prayer.

James S. Stewart, the peerless preacher-scholar, pointedly remarked, "The real malady of the church is not theological stagnation nor social indifference — it is prayer paralysis." We are indeed in need of a vital communion with God that sends us into our prayer closets and then pushes us out to the fields that are yet "white unto harvest."

Lottie Moon was a prayer-warrior and the partners who linked themselves to Christ with her made a difference in China. David Livingston labored indefatigably in Africa and accomplished great things because even in his loneliness he communed with God and knew that others were praying for him.

Those who labor in the ministry of Christ, whether as missionaries, pastors, teachers, or as staff members of a local church, need a supportive network to encourage and challenge them to excellence for the Savior.

M. Dean Register is pastor, First, Gulfport.



# Baptist Record

## Musicians get suggestions on how to tune their hearts

By Eddy Oliver

SAN ANTONIO — Southern Baptist musicians received suggestions here on how to "tune their hearts so that all may hear."

About 350 attended the Pre-SBC sessions at Castle Hills First Baptist Church, north of San Antonio. President Hugh T. McElrath, professor of church music at Southern Seminary, spoke on how the current crisis in the Southern Baptist Convention has affected church musicians.

He pointed out the differences between theology "which tends to divide, fragment, embitter and dampen the spirit among us," and doxology "which unites and brings a sense of togetherness, solidarity, and fellowship."

Musicians heard numerous concerts and a panel discussion on contrasting perspectives on music ministry, heard two sermons by Charles Page, pastor of First Baptist Church, Nashville, received an update on the new 1991 Baptist Hymnal, and attended simultaneous interest sessions.

Panelists presented their music ministry perspectives from the standpoint of a local church, denominational worker and educational institution.

Dick Baker, minister of music at Prestonwood Baptist Church, Dallas, said the job of the minister of music has not changed a lot over the years.

"We should serve as worship leaders and choose music which will lead people to Christ," he explained.

Expanding further on that theme, Mark Blankenship, supervisor of the Baptist Sunday School Board's youth/adult section, said church musicians must create an atmosphere of acceptability of a variety of musical styles.

Music teachers and professors must be innovative and effective and allow a spirit of free inquiry and intellectual curiosity, said Robert L. Blocker, dean of Baylor University's School of Music. He also commented that the hymnal must be a companion book to the Bible because "great hymn singing is a hallmark of the Baptist faith."

Page asked church musicians to work as a team with their pastors; stressing that "a pastor is cutting his own throat when he doesn't have time to meet with those involved in the church's music ministry."

Page suggested several elements which should be a part of each church

service, adding that none of them should be used exclusively. He cited evangelism, encouragement, celebration, and education.

Musicians elected Jim Gill, associate in the South Carolina Baptist Convention Music Department, vice president of the denominational division; Gordon Christopher, minister of music at First Southern Baptist Church, Phoenix, Ariz., vice president of the local church division; and Craig Singleton, associate professor/chairman of the church music department at Golden Gate Seminary, vice president of the music educators division.

Executive Council members elected were Herbert Cox, minister of music at First Baptist Church, Athens, Tenn., and Bill James, minister of music at Wilshire Baptist Church, Dallas, local church division; Julian Suggs, director of the church music department for the Arkansas Baptist Convention, denominational division; and Frank Stovall, music professor at Southwestern Seminary, educational division.

McElrath is continuing the second year of his term as president.

## Registrations are welcomed at Central Hills Retreat

Registrations are being welcomed at Central Hills Baptist Retreat for summer camp sessions. Two Lad-Dad events are closed. Other scheduled events have campers booked, but still have room for others. Resident sessions can book a maximum of 170. Lad-Dad session can book a maximum of 100.

"You can help make this 10th summer of camp at Central Hills the best ever. Please help to draw the attention and interest of the boys and young men in your church community and direct them to summer camp at Central Hills," says Dan West, manager-director.

"In resident camp we register R. A. boys and high school Baptist Young Men and fellows who are not participating in an active R.A. or Brotherhood unit. These need to be fourth graders (finished third grade) through twelfth graders. Cost is \$60.00 plus \$7 snack fee. In Lad-Dad Weekend Camp we register first through third graders and their dads."

Campers will participate in devotions, flag assemblies, Bible studies,

mission study activities, swimming, handicrafts, campcraft skills, canoeing, horseback riding, riflery and archery, the Adventure Course, tether ball, field games, skits, campfire decision service, and hiking woods trails.

Resident camp sessions are scheduled for June 27-July 1; July 6-8 (A Mini-Week Camp) Cost is \$30.00 plus \$3.50 snack fee and spending money for crafts and souvenirs. (Wednesday 10:00 a.m. through Friday 1:30 p.m.); July 11-15; July 18-22; July 25-29; and August 1-5.

Lad-Dad Camp sessions for boys: Grades 1-3 and their dads (Friday 3:00 p.m. through Saturday 1:30 p.m.) Cost is \$17.50 per person. Lad-Dad camp sessions are scheduled for: June 24-25, (Registration Closed); July 8-9 (Registration Closed); and July 22-23.

Registration forms are being received at Central Hills Baptist Retreat, P. O. Box 237, Kosciusko, MS 39090-0237. Posters and registration forms are available from Central Hills or from the Brotherhood Department, P. O. Box 530; Jackson, MS 39205-0530; 601/968-3800.



## Book reviews

**THE STUDENT BIBLE**, New International Version with notes by Philip Yancey and Tim Stafford (Zondervan) This Bible using the New International Version, easy-to-read modern English translation, was developed with students in mind.

Each book of the Bible has a special Introduction, which gives pertinent facts, analogies, or illustrations about the book. Also Insight and Highlight inserts give background and explanatory information. These short articles are attention-catchers and encourage a closer reading. Questions at the end of Insight sections help the reader relate the biblical passages to practical life situations.

The Reading Plan is outlined in "three tracks" — all with daily readings of five or ten minutes, with two-week, six-month, and three-year reading programs. The Subject Guide will help the reader to find specific subjects for study. It pays special attention to issues and topics in which students might be interested.

ElizaBeth Sherrill, best-selling author, said about this book: "I wish The Student Bible had been available years ago! It could have replaced half the volumes on my Scripture reference shelf . . ." — AWM

**Bonham, Tal D. THE TREASURY OF CLEAN BUSINESS JOKES.** Nashville: Broadman, 1985.

The author is well known for joke books. This is a good one. Any pastor, teacher, or anyone who speaks or teaches with any regularity would find some helpful "attention-getters" in this book. — Reviewed by Greg Potts, pastor, Providence Baptist Church, near Meadville.

## Elim Church, Quitman, will celebrate 150th

Elim Church, Quitman, will celebrate its 150 years, June 26.

A program has been planned for the day beginning with singing, testimonies, and fellowship at 10 a.m.

C. B. Hamlett III will bring the message at the 11 a.m. worship service. Lunch will be served at noon. Afternoon program will be comments by ordained ministers from Elim Church, former pastors of Elim Church, former pastors' wives, and a message by Archie McIntyre, pastor.

## Educators are advised to focus on integrity, theology, evangelism

By Pat Cole

SAN ANTONIO — Southern Baptist religious educators were advised at a two-day meeting here to focus on integrity, theology, evangelism, a balanced church staff, and sensitivity to other church staff members.

Churches in the future will place increased emphasis on "basic bedrock integrity" when selecting staff members, predicted Harry Piland, director of the Southern Baptist Sunday School Board's Sunday School Division. Churches will continue to seek ministers with experience, training and skill, but will be more interested in the integrity of ministers, he said.

"It may seem strange to identify this as a future trend for religious educators, but it is surely so," Piland told 300 persons attending a meeting of the Southern Baptist Religious Education Association.

Piland also saw an increased emphasis on the Bible and theology.

While Piland doesn't see "less emphasis upon education methodology," he stressed religious educators must be grounded in a knowledge of the Bible and theology.

"A well-qualified minister of education (who integrates) the Bible, theology, and education will have a far greater acceptance on a larger plat-

form. This has implications for seminary, college, and local church levels."

Mark Short, executive director of the Louisiana Baptist Convention, emphasized the necessity of balancing church staff positions with people who have varying personality types.

A balance between persons who are people-oriented and those who are task-oriented can help a church staff to effectively carry out its ministry, Short observed.

If a church has too many task oriented ministers, Short explained there will be nobody "to love the people." A church staff composed of only people-oriented ministers will have trouble performing administrative responsibilities, Short said.

Short suggested ministers seek to find out more about their "personality styles and strengths" through personality tests. Ministers can then attempt to compensate for personality weaknesses, he said.

A congregation's ministry, Short noted, must also include diverse types of people.

"God gifts the congregation. It's the right mix of gifts. We must be astute enough to put people in the right positions to serve God together."

In a business session, Bob Ed

Shotwell, minister of education/administration at Hyde Park Church, Austin, was elected president-elect of SBREA. Others elected as officers of the group were president, Jerry Stubblefield, professor of religious education at Golden Gate Seminary; vice president, William R. Cromer, Jr., professor of Christian education at Southern Seminary; eastern vice president, Robert Stewart, director of the Sunday School Department of the North Carolina Baptist Convention; central vice president, Robert Fulbright, minister of education at Kirkwood Baptist Church, St. Louis; and western vice president, Bill Haggard, director of religious education for the Baptist General Convention of Oklahoma.

SBREA also elected Merle Basden as its executive director. Basden, a retired director of religious education for the Tarrant Baptist Association in Fort Worth, has been interim executive director since January.

He succeeds Elaine Dickson of Nashville who resigned from her part-time position.

SBREA presented the Distinguished Leadership Award to Alma Hunt who for many years was executive director of the Southern Baptist Woman's Missionary Union.

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